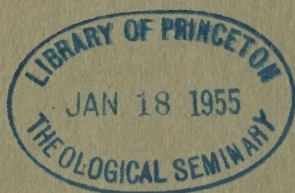


The Story of  
The Old Catholic Church  
In America.

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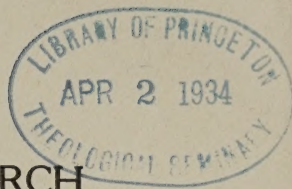




COMPLIMENTS OF ARCHBISHOP W.H.FRANCIS,  
S.DUNSTAN'S ABBEY COS COB CONN.

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# THE STORY OF THE OLD CATHOLIC CHURCH IN AMERICA



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Incorporated as  
a National Church for the American People  
under the title

THE CATHOLIC CHURCH OF NORTH AMERICA

\* \* \* \* \*

An Outline of its History, its Faith and Principles,  
and its Preservation of the Apostolic Succession: with a  
Table of its Episcopate, from 1668 to the present date.

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To

W. C. L.

*Who, following in the footsteps of a distinguished  
father, has rendered priceless services to the  
cause of Old Catholicism, this Story of  
the Old Catholic Church is dedicated  
in grateful recognition.*

A WORD OF ADVICE  
on  
THE OLD CATHOLIC IDEAL  
and  
ITS MODERN EXPONENTS

\* \* \* \* \*

So attractive is the ideal of a Free Catholicism to the modern mind that various groups styling themselves "Old Catholics" have come into existence both in Europe and in America and have sought to obtain, by devious methods, the warrant of true episcopal authority.

To avoid confusion with these self-styled "Old Catholics", the Catholic Church of North America would advise all enquirers that she is the only Church in this country which represents the Old Catholic principles, primitive doctrine and original organization in union and full communion with the Old Catholic Church in Europe.

Where faith and sincerity abide, there spiritual values are created. But there can be no sincerity in a claim to spiritual jurisdiction where a shadow of hypocrisy lingers. Hence every true Bishop will declare his credentials and his flock should be well-informed as to the exact source of his authority.

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# THE OLD CATHOLIC CHURCH

*Incorporated as*

## THE CATHOLIC CHURCH OF NORTH AMERICA

There is today in North America a Catholic Church of national character, subject to no foreign domination; free from all taint of politics; faithful to its traditional principles, and recognizing the power and grace of the Holy Ghost, the Spirit of Jesus Christ as given first to the Twelve Apostles at the Pentecost and by them transmitted without breach of continuity to their successors in the ministry by the laying-on of hands in episcopal ordination.

This is the Old Catholic Church, otherwise known as the Western Orthodox Catholic Church. Alone among the many National Churches of the West, she has preserved her independence and ancient apostolic Constitution, through centuries of struggle against the foes of the Spirit, external and internal, which have prevailed against all other Western Churches to the loss either of their catholic purity of tradition and practice, or their independence as expressions of national faith.

### A TRUE APOSTOLIC HIERARCHY

The validity of the triple Orders of Bishop, Priest, and Deacon as first laid down in the Apostolic Constitutions is to this day maintained by the Old Catholic Church. This validity is essentially spiritual and from its spiritual nature comes a power of Jurisdiction in all that affects the external activities of the Church. Hence her priesthood holds (1) Validity of Grace; (2) Validity of Jurisdiction. Her orders are recognized as spiritually valid and authentic by the See of Rome and by the Eastern Churches also. They are nowhere disputed. But Rome has been historically opposed to the admission of any validity of Jurisdiction on the part of

this member of the Church Catholic, even as she has always opposed the independent jurisdiction of any other national or regional Church which would not subscribe to her autocratic rulings, or might venture to question the decisions of her Popes from which, in later years, there has been no appeal. Yet within her own boundaries the Old Catholic Church has maintained her jurisdiction and with it, that priceless Constitution which has preserved for her the spiritual Authority of her priesthood as it was in the beginning. Never has she been the servant of a temporal power. Her reward therefore has been greater in a spiritual sense, and will be manifest in the days to come, when religion will no longer depend upon the will of temporal rulers or the wealth of notable adherents.

#### THE HISTORIC LINEAGE OF THE OLD CATHOLIC CHURCH

The Old Catholic Church traces its episcopal lineage to the ancient Church of the Netherlands. This Church was founded in the seventh century by a Briton, Saint Willibrord, who, with eleven companions, converted the tribes of the Catti, Batavi, and Frisones. The city of Utrecht was assigned to him by King Pepin and he was consecrated Archbishop of the Frisones by Pope Sergius I. To Willibrord succeeded the great Englishman Winifrid, better known by his adopted name of Boniface, who consolidated the work of Willibrord. In 755 St. Boniface received the martyr's crown. For 300 years this ancient Church of the Netherlands prospered: but in 1054, with the death of its Bishop, S. Bernulphus, a period of degeneracy set in. The temporal interests of the Church needed defence against the incursions of the Normans and the cupidity of the Counts of Holland. The Bishops thence became warriors rather than prelates, and their pastoral offices were for a time neglected. The See of Utrecht became one of worldly honour and emolument, and the object of innumerable intrigues. In the sixteenth century the hier-



archy was, in a temporal sense, overthrown when the Dutch provinces revolted from Spanish rule. The functions of the Bishops were usurped by Vicars Apostolic, chosen by Rome.

In the year 1702, Peter Codde was Vicar Apostolic of the Church of the Netherlands. About this time, the Gallican Church was in tribulation, largely as a result of the constant intrigues of the Jesuits, whose influence must be held responsible to a great extent for the decay of spiritual wholeness in the old Church of France, and its subsequent secularization. Under Cornelius Jansen came the great effort at spiritual reform. His teachings, chiefly on the vexed questions of Grace and Predestination, were officially condemned by Rome, and much persecution resulted. The Dutch Catholics extended to the Jansenists their sympathy and hospitality: but their implacable enemies, the Jesuits, brought about the suspension of their Vicar Apostolic, Peter Codde. He, as the Archbishop of Utrecht (elected by their reformed Chapter) fought against persecution till his death in 1710. The Chapter elected as his successor the new Vicar-General Stenhoven. The supply of priests was maintained by sympathetic French and Irish bishops.

In 1719 Bishop Varlet, titular Bishop of Ascalon, administered the Sacrament of Confirmation to some 600 persons, for which act of Christian charity he was suspended by Rome. Strong in the Spirit, he returned to Holland and consecrated successively four Archbishops of Utrecht, the first three of whom prematurely died. But in spite of all intrigues for the extinction of the Dutch Hierarchy, the fourth and last of these survived to continue the succession. By this one, Peter John Meindaerts, consecrated 1739, the future of the hierarchy was assured. One of his three predecessors, Archbishop Barchman Wuytiers, had succeeded in bringing about the Union of the Eastern and Western Churches.

Since the time of Archbishop Meindaerts the Dutch Church has continued its existence. Its ultramontane traducers have sought in vain to accuse it of Jansenism. It still exists today in Holland, where it is known as the Old Roman (Oud Roomsche) Church, and holds a remnant of the faithful, in number perhaps some 8000 souls.

#### THE ROMAN SCHISM OF THE NINETEENTH CENTURY

There had been, throughout the mediaeval period, a power of appeal to any future Council of the Church against any matters contained in the Papal Bulls which might be subject to question. Rome had always tried to abrogate this privilege, partly by desuetude. The menace of an ultimate claim to an irrevocable, and hence infallible, decree on the part of Rome, thus loomed more and more heavily as a shadow over all the Catholic episcopates beyond the Alpine barrier. In 1870 the blow fell; the Vatican Council having decreed the Infallibility of the Pope when speaking *ex cathedra*. His voice was thus the *final* Voice of the Church on all disputed matters. The event led to the more complete severance of the organization of the Old Catholics from Papal rule and influence. In Germany, Dr. Dollinger, the foremost ecclesiastical historian of the day, with all the flower of continental scholarship at his back, protested against this innovation. In 1871, those leaders who remained true to their convictions organized themselves into Old Catholic congregations. The Dutch Church consecrated Dr. Reinkens, and several churches were handed over to the Old Catholic Church by the German government in their official act of recognition. This glorious stand for liberty attracted all who stood for freedom of religious thought and worship. The Congresses of the Old Catholic Church attracted Anglican, Lutheran and Orthodox alike. In 1876 Dr. Herzog was consecrated Bishop for Switzerland, and a Theological Faculty was established at Berne University. There are affiliated movements in France;



in Jugo-Slavia; and in Austria. In Poland, the Mariavite Church, numbering some 315,000 people, and possessing six bishops, have recently united themselves with the movement.

#### THE "MARIAVITE" OLD CATHOLICS

The title "Mariavite" does not, as might perhaps be imagined, imply any doctrinal significance but refers only to the *origin* of this very large and important body of Old Catholics. The following is an explanation of the term.

In Poland a group of parishes were administered by friars of a Franciscan order called the Mariavites. These congregations were brought into union with the Old Catholic movement. They suffered bitter persecution, but in spite of this they have prospered and have contributed to the Church the most valuable experience in her adjustment to the civil and social life and polity. They are a living witness to the possibility of a purely Christian 'socialism' based upon co-operation in all arts and industries, and in all that affects the well-being of their members, in perfect content and law-abiding obedience to the State and civil rulers. Their institutions for education and charity are many. They have 25 schools, 45 nurseries, 18 free dispensaries, and also 35 orphan homes and 25 homes for aged poor. They are economically independent, having their own spinning and weaving mills and looms, their own flour mills, etc. etc. What they make their Church distributes through the agency of the 210 Franciscan Brothers, and more than four times that number of Sisters and Deaconesses.

The Polish Old Catholics, then, are Mariavite just as the American Old Catholics might be called Benedictine. In each case the impetus to a social life and the creation of a self-supporting community *within the State and in obedience to its laws* is the end in view. With the establishment of such a régime in America, all revolutionary effort would tend to disappear, as there would be no further motive for its ex-

istence. It would preserve all individual values on a communal basis.

#### THE OLD CATHOLIC CHURCH IN ENGLAND

Originally missioned from Britain in the seventh century, that historic link has never been forgotten. All through history, the sympathy of the English race has been extended to a struggling Church which was showing the same independence of spirit that was always so greatly prized and so clearly manifest in the efforts of the English to maintain a form of worship and an ecclesiastical constitution proper to their national genius. Hence the formal introduction of the Old Catholic movement into England under Dr. Arnold H. Mathew, *de jure* Earl of Llandaff, was welcomed by all Christian-minded people. Dr. Mathew was consecrated by the Archbishop of Utrecht on April 28th, 1908. And on Saint Paul's Day, 1911, he was elected Archbishop and Metropolitan of Great Britain. He and his flock were received into union with the Holy Orthodox Church by the Archbishop of Beirut in the Patriarchate of Antioch on August 5th, 1911. With the Protestant Episcopal Church of England, the Old Catholic Church has all that friendliness of relation which is possible between two bodies, one of which adheres to its apostolic traditions in their entirety whilst the other has taken the path of compromise and is largely uncertain as to the validity of Episcopal Orders. The temporal Headship of the British King, whilst not conflicting with the spiritual Headship of Jesus Christ, has yet confused the issue as regards the authority of the Episcopate by laying stress upon the jurisdiction which comes of royal appointment. The need of a true apostolic sanction is nevertheless always present obscurely in the English mind, and hence the disappointment which has attended their perpetual efforts towards recognition by Rome: hence also the wel-



come which has been given to many of the Old Catholic priesthood to minister in that capacity within the Church of England as priests or deacons, without any question of re-ordination or thought of its necessity.

#### THE OLD CATHOLICS IN AMERICA

On the North American continent there have, for thirty years past, existed various congregations of Catholics separating from Rome and adopting the anti-papal standard. There are also an indefinite but probably large number of Catholics who, whilst outwardly professing conformity to Rome, have become so impregnated with the spirit of freedom that if the choice were imposed upon them of loyalty to the national principles as against obedience to papal decree they would, without any hesitation, find themselves arrayed under the banner of their adopted country. These are Catholics at heart and in practice: but like the English and the Dutch of a former generation, they would resent interference with their liberty of conscience and their right to govern themselves. Consequently the Old Catholic Church may find among these an increasing field of sympathy and co-operation: and indeed this is already apparent, even among members of the Roman priesthood.

#### THE AMERICAN HIERARCHY

The apostolic Hierarchy was introduced into the U.S.A. by the consecration in 1897 of Bishop Anton Kozlowski of the Polish National Church. This Bishop received his Orders from Bishop Herzog of Switzerland. His noble work was terminated by a tragic and untimely death, recalling the vicissitudes of an older time. Upon his demise, the government of the Church was placed in the hands of a Bishop-elect, Francis Hodur, on whose acts before the time of his consecration, depends a curious history in the annals of Old Catholicism. This we will briefly unfold.

## THE DEFECTION UNDER BISHOP HODUR

Francis Hodur, whilst apparently a firm believer in the Jurisdiction of Bishops, certainly can never have had faith in the validity of Orders as sacramentally endowing their recipient with any spiritual grace and power derived from the apostolic succession. Otherwise he could not have taken the strange course he did whilst still only Bishop-elect and therefore exercising at best a provisional superintendence of the Polish congregations in America. Yet he took upon himself during this time the task of ordaining a number of men as priests of the Old Catholic Church. These men doubtless believed fully that they were receiving true ordination and, at this day, they are performing the offices of priesthood in all innocence of the knowledge that they are without any true warrant of Orders, sacramentally bestowed. At least, Bishop Hodur should have re-ordained these men after his consecration as Bishop: and this he surely would have done, had he any faith in the apostolic tradition. But he has not done so; and therefore those who have entered the ministry of the Church in this manner cannot be received into the Old Catholic Church as priests until they have accepted legitimate ordination at the hands of a lawful Bishop.

Bishop Francis Hodur has not been content with this irregularity. He has created a definite schism by making his organization exclusively Polish. He has departed from the Old Catholic basis of faith in such matters as the belief in Seven Sacraments and in adherence to the Decrees of the Seven Oecumenical Councils. He has caused his Church to be legally incorporated as the "Polish National Reformed Church", thus defining a new type of Protestantism which is all his own. This 'Reformed' Church accepts the Decrees of Four only out of the Seven General Councils. It has proclaimed its belief in Eight Sacraments, one of which has to do with the "Hearing of the Word". It holds that Faith,



though helpful to Salvation, is not necessary to it. Hence a member may have little concern as to his scepticisms. And as to the validity of Orders, there can be no firm anchor any more in the Polish Reformed Church, either for priest or people. In this respect it falls back into the position of any Protestant Episcopal sect and must fail in general authority.

#### THE AMERICAN HIERARCHY AND THE BENEDICTINES

Of those Polish congregations who remained faithful to their Old Catholic principles we will presently speak. But for the moment let us take up another thread of history.

There had been in North America, for a long time past, a body of Benedictine monks, professing Old Catholic principles. These had been engaged in mission work all over the United States. These Benedictines were, on the 3rd October 1911, received into union with the European Old Catholics and were placed under the jurisdiction of Mgr. Jan Francis Tichy, appointed Episcopal Administrator in America by the Archbishop of Utrecht, Dr. Gul, until such time as their Abbot, who had been elected Bishop, could receive the Episcopate.

#### THE CONSECRATION OF THEIR ARCHBISHOP

On the 3rd October 1916, Dom Francis, Abbot of the Benedictines, was consecrated Bishop of the Old Catholic Church in America. He was subsequently elected Archbishop and Metropolitan of the American Church on the 8th January 1917, by the unanimous vote of the clergy. The Metropolitan See is NEW YORK.

Under Archbishop William Henry Francis and his auxiliary Bishop Dom Antonio Rodriguez, a Statement of Principles, to which all the clergy of the movement subscribed, was promulgated at a Joint Meeting of the Episcopal and Clerical Synods held on July 1st 1918; together with a formal Constitution and Rules for the Clergy, accepted as binding upon all.

## THE POLISH CONGREGATIONS

Those Poles in America who rejected the innovations of Bishop Hodur and remained faithful to their Old Catholic principles, are now in the jurisdiction of Bishop Joseph Zielonko, a member of the Episcopal Synod of the O.C.C. in America and Delegate of the Mariavite (Old Catholic) Church in Poland, to America. The church of Bishop Hodur is disavowed by the Polish Government and by the majority of Old Catholics in Europe.

THE CATHOLIC CHURCH  
OF NORTH AMERICA

## STATEMENT OF PRINCIPLES

(1). The Old Catholic Church in America maintains as its basis of faith the Holy Scriptures and the traditional Creeds of Christendom. It recognizes a Deposit of Faith "once delivered unto the Saints" (Jude. 3.) preserved through innumerable vicissitudes in the Ark of the Church Catholic, with whom rests the abiding Presence of Christ and the Inspiration of the Holy Spirit.

(2). This "Deposit of Faith" rested throughout the greater period of the Church's history as an Oral Tradition, reserved for the secret instruction of the clergy. Holy Scripture, on the other hand, gives us, in its integrity, the mind of the early Church. The Old Catholic Church, respecting equally Scripture and Tradition, does not look to the Bible as the *sole* rule of Faith.

(3). Following the rulings of the Council of Trent and the Synod of Bethlehem, the Old Catholic Church in America recognizes as fundamental Seven Sacraments, or Holy Mysteries, namely Baptism, Confirmation, The Holy Eucharist,



Penance, Unction of the Sick\*, Holy Orders, and Holy Matrimony. In these seven Mysteries we have a covenanted means of Grace, appointed by Christ Himself. They are the outward and visible signs of an inward and spiritual grace, and in them, through material things, the overshadowing Presence of our Blessed Lord and the working of the Holy Spirit is made manifest in the body and the soul of man.

(4). To ensure the efficacy of these means of grace to the worshipper the Church guards with most jealous care the administration of all sacramental rites. For this purpose she has preserved an episcopal succession which is acknowledged as valid and 'negotiable' throughout all Christendom.

(5). She confesses that since God Himself is the Author of all Truth, therefore the Truths of Science and Spiritual Truth must always be in accord and that no conflict between them is possible. Neither can true religion be harmed, or its progress impeded, by the honest and courageous affirmation of facts ascertained by Science or by History. But no fraud, falsehood, or exaggeration can in any way assist the work of religion.

(6). Knowing, by experience, that God in His Wisdom works in many and diverse ways to bring souls to Him, the Old Catholic Church gladly extends towards all sincere Protestant Christians (and here the wording of the original Statement makes special mention of the Church of England and the Churches in communion with her) facilities for intercommunion. In this she follows a precedent set by the Old Catholic bodies on the continent of Europe.

But she admits to her altars, as of right, all Christians baptized and confirmed (or ready for confirmation) who are in communion with the ancient Patriarchal Sees; save only

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\* From which follows the practice of Spiritual Healing by the clergy of this Church.

those who, on moral or disciplinary grounds, may be deemed unfit to be received.

(7). No obstacle is placed in the way of Anglicans who may desire formally to unite with her, if found sincere. Such receive conditional Confirmation, and, if necessary, conditional Baptism also. This rule applies to Anglican clergy who wish to continue in the exercise of their ministry. These receive, in all cases, conditional Baptism and Confirmation and afterwards the first Tonsure and four Minor Orders, and then, conditionally, the Diaconate and Priesthood. The ceremonies and liturgical vestments used are those of the Latin Church. The Liturgy may be said in the common tongue; and, in fact, is usually so said where the laity are present.

(8). The Old Catholic Church is not a sect. It does not intrude upon the rights and jurisdiction of other churches. The idea of its constituting a separate Church or independent sect was always most repugnant to the Old Roman Catholics of Holland from whom our succession is derived. To be an 'Old Roman Catholic' is to be a true Roman Catholic within the Western branch of the Church of which the Pope is Patriarch. The distinction is one of rites in place of the older ideas of territorial jurisdiction, now obsolete. We have therefore in their place, various rites and distinctive customs subsisting side by side, the Bishop exercising that jurisdiction which is derived from Christ Himself as the source of all authority over those who adhere to His rite.

(9). As regards the wider issues of religion, the Old Catholic Church strives to reconcile the three main factors of religion, namely the Institutional, the Rational, and the Mystical, each of which has its rightful place in a well-conceived religious polity. The Institutional aspect she defends by refusing any rights to the XVIth century Reformers to tamper with the traditional sacramental forms, believing these



to be of Divine institution, and containing a science of which these reformers were plainly ignorant. On the other hand, she warns her members against that Sacramentalism which is so liable to degenerate into formalism and to give birth to that want of self-dependence which would place undue reliance upon external forms, rather than the Indwelling Spirit.

(10). On the Rational side, she affirms the Intellect to be a God-given avenue to spiritual apprehension. The use of the Reason is a bulwark against superstition. But it must be balanced by the use of the spiritual Intuition according to the ancient science of the unfolding of these faculties which leads to true discrimination. The Church will therefore devote much attention to the practice of Meditation and other aspects of Spiritual Science.

(11). On the Mystical side, the Old Catholic Church regards the religious life as a means and aid to the progressive unfolding of the Christ-spirit in man, having in mind the words of Saint Paul:

"My little children, of whom I travail in birth again until Christ be formed in you. . ."

and again:

"Till we all come . . . unto a perfect man; unto the measure of the stature of the Fulness of Christ. . ."

Mysticism is the religion of *direct personal experience*. It is the true solvent of all doubts and difficulties; the one apologetic which is unshakeable. It is a rock upon which the storms of controversy and historic criticism break in vain: for the Mystical Experience of all ages and of all religions is broadly one and the same. Thus the direct and inward experience of the mystic will bear the olive-branch of peace and mutual understanding not only among the Churches, but also to those sheep of whom Christ has said that they were *not of this fold*.

(12). The Church would always warn her members against certain dangers attending the life of mystical experience. The chief of these may be regarded as the loss, through self-concentration on the emotional side, of the social element in man's life. The true spiritual life in man is nourished not only by his inward communion with God, but by the discovery of the Divine Law in the hearts of his fellow-men through all human experience.

(13). Primarily, then, the Church dedicates herself to the one aim which has in all ages been the object of Religion. That aim, whether conscious or unconscious, has been the Reunion of Man with God. This Reunion is both individual and collective. She holds that God has revealed Himself progressively to the world through the ages, in all religions and through all the great Teachers of mankind; not alone through religious worship and devotion, but also through all Philosophy, all Science, all Art, and all the manifold activities of men. The history of humanity is thus the history of the Self-revelation of God in man.

(14). The continuity of this Revelation is affirmed by Saint Augustine who has said:

"That thing now called the Christian religion was in existence among the ancients and has never ceased to exist from the very origin of the human race until, Christ Himself having appeared, they began to designate as 'Christian' the true religion which had hitherto been in existence".

The same is also affirmed in the opening chapter of the Epistle to the Hebrews:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son".

(15). The Old Catholic Church therefore holds that the



Churches of Christendom, whatever their differences, are one in the common work of spreading the knowledge of the Self-revelation of God through Jesus Christ. All these Churches have one common task;—to speed the Coming of the Kingdom of Christ.

As one writer has finely said:

“We regard the whole of Humanity as the true Body of the Eternal Christ:—Humanity as it is, the Body of His humiliation; Humanity as it shall be, the Body of His Glory”.

And the Church may be thought of as the Company of those who have realized this mighty truth. She is thus the conscious mind and the feeling heart of this great Body of Humanity.

(16). We desire, therefore, to make religion a living thing for each individual man and woman. We wish to make it a matter of realized personal experience. The acceptance of ethical precepts or of dogmas imposed upon the individual by authority is not enough; no matter whether that Authority be scriptural, traditional, or the Living Voice of the Church. That which is Truth must be seen as Truth by the witness of the Spirit in the heart of man.

(17). The Revelation of the Mind of God being progressive, it follows that spiritual truths are but partially seen by men or “as in a glass, darkly” and that hence, spiritual truths are capable of re-verification or re-interpretation at all times by those who are spiritually developed; and that in proportion as our lives are made more spiritual, the Spirit within is able to express Itself the more fully through its bodily Tabernacle, and to flash forth in response to the manifestations of the Spirit without. In the heart of the simple, as in a lowly cattle-shed, the Christ-spirit comes into incarnation. Angelus Silesius the mystic, plucks with unerring hand

the strings of the lyre which echoes in the inmost heart, when he says:

"Though Christ a thousand times in Bethlehem be born  
And not within thyself, thy soul will be forlorn:  
The Cross on Golgotha thou lookest to in vain  
Unless within thyself it be set up again".

AD MAJOREM DEI GLORIAM.

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## AN OUTLINE OF GENERAL PRINCIPLES

Underlying the Constitution of the Old Catholic Church.

\* \* \* \* \*

(1). The Old Catholic Church in America confesses Christ as the Supreme Bishop and Pastor of the One Holy and Apostolic Church of which all baptized persons are members.

(2). She recognizes as spiritual children of Christ, those other sincere adherents of religion who are said by Christ to be 'not of this fold'.

(3). She regards the Pope of Rome as the Patriarch of the West and as the Primate of Christendom, and in that capacity prays for him in her Liturgy.

(4). She regards the collective Body of the Catholic Episcopate as the supreme authority over the whole Church militant here on earth. This Episcopacy she holds as representing Christ, the Head of the Body, and hence as the source and depository of all order, authority and jurisdiction in the Church.

(5). Thus she holds Christ to be the true Minister of all Sacraments and believes that her Bishops and Pastors derive their spiritual powers and jurisdiction from Him.

(6). She holds that the Old Catholic Church in America forms part of the One Holy Catholic and Apostolic Church,

and that her bond of union with that Church is the profession of the same Faith and the integrity of her Sacraments.

(7). Seeing that her Bishops hold those spiritual powers which appertain to an Episcopate representing Our Divine Lord Himself, she therefore claims the particular respect and obedience in her members to their rule in spiritual things.

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As to the Constitution of the Church and her rules for the clergy, the following points may be noted as of probable interest to the enquirer.

(a). The Hierarchy in America shall consist of Seven Bishops, one of whom is styled Archbishop, and the others, Bishops-Auxiliary.

(b). Episcopal ministrations, such as Confirmation and Ordination, are performed either by the Archbishop, or by one or other of the Bishops-Auxiliary.

(c). The Clergy are under strict obligation to regard their Ordination promises as binding in conscience. Both they and any religious Orders in the Church must yield canonical obedience to the Archbishop; with a right of Appeal to the Episcopal Synod, whose decision is final.

(d). The widest personal liberty which may be consistent with good order is, however, allowed to the Clergy, alike in their life and work. The inner organic Unity of the Church rests upon the principle of mutual regard and trust rather than upon the enforcement of any code of rules. An attitude of loyalty and co-operation towards their ecclesiastical superiors is therefore always most desired.

(e). All donations in money, kind, or real estate which may be made to the clergy for Church work, are to be regarded as given them in trust for the use of the Old Catholic Church and not as personal gifts, unless this be expressly stated in writing as the intention of the donor.





## THE CATHOLIC CHURCH OF NORTH AMERICA

### TABLE SHOWING THE SUCCESSION OF HER BISHOPS

- (1). CARDINAL ANTONIO BARBERINI, nephew of Pope Urban VIII (1623-1644), by order of Pope Clement X, consecrated as coadjutor-bishop Nov. 12, 1668:
- (2). 1668. CHARLES MAURICE LE TELLIER, who, as Archbishop, on the 21st September 1670, at Pontoise, consecrated:
- (3). 1670. JAMES BENIGNE BOSSUET, as Bishop of Condom, on whose translation to Meaux he was ordered to consecrate as his successor:
- (4). 1673. JAMES GOYON DE MATIGNON, Bishop of Matignon, who, by order of Pope Clement XI, on the 19th February 1719, at Paris, consecrated:
- (5). 1719. DOMINIC MARY VARLET, as Bishop of Ascalon *in partibus*. He, on the 17th October 1739 consecrated:
- (6). 1739 PETER JOHN MEINDAERTS (d.1767) who, on the 11th July 1745 consecrated as Bishop of Haarlem:

- (7). 1745 JOHN VAN STIPHOUT (d.1777) who, on the 7th February 1768 consecrated as Archbishop of Utrecht:
- (8). 1768 WALTER MICHAEL VAN NIEUWENHUISEN (d.1797) who, on June 21st, 1778 consecrated as Bishop of Haarlem:
- (9) 1778. ADRIAN BROCKMAN (d. 1800), who, on July 5th, 1797 consecrated as Archbishop of Utrecht:
- (10). 1797. JOHN JAMES VAN RHIJN (d.1808) who, on November 7th, 1805 consecrated as Bishop of Deventer:
- (11). 1805. GILBERT DE JONG (d.1824) who, on April 24th, 1814 consecrated as Archbishop of Utrecht:
- (12). 1814. WILLIBRORD VAN OS (d.1825) who, on April 22nd, 1819 consecrated as Bishop of Haarlem:
- (13). 1819. JOHN BON (d.1841), who, on June 14th, 1825 consecrated as Archbishop of Utrecht:
- (14). 1825. JOHN VAN SANTEN (d.1858), who, on July 17th, 1854 consecrated as Bishop of Deventer:
- (15). 1854. HERMANN HEYKAMP (d.1874) who, on August 11th, 1873, consecrated as Bishop of Haarlem:
- (16). 1873. GASPARD JOHN RINKEL (d.1906), who, on May 11th, 1892, consecrated as Archbishop of Utrecht:
- (17). 1892. GERARD GUL, who, assisted by the Bishops of Haarlem, Deventer and Germany, on April 28th, 1908, at Utrecht, consecrated as Bishop:
- (18). 1908. ARNOLD HARRIS MATHEW, Earl of Llandaff (d.Dec. 20, 1919) who in June, 1912, consecrated as Bishop of Scotland:
- (19). 1912. DE LANDAS BERGHES et DE RACHE (Prince-Duke: d.1920), who, on October 3rd, 1916, consecrated as Archbishop for America:

- (20). 1926. WILLIAM HENRY FRANCIS, the present Archbishop (1932), who has consecrated the following Auxiliary Bishops:

\* \* \* \* \*

- (a). 1918. ANTONIO RODRIGUEZ: as auxiliary Bishop for the Portuguese, at New Bedford, June, 1918.
- (b). 1924. ALBERTUS JEHAN who was consecrated March 14th, 1924 as Regionary Bishop of Chicago.
- (c). 1925. JOSEPH ZIELONKO, already a Bishop of the Syrian Church, was received into union with the Old Catholic Church in America in 1925.
- (d). 1925. WILLIAM MONTGOMERY BROWN, who was consecrated by Archbishop Francis, with the assistance of Bishops Jehan and Zielonko, on the 24th June, 1925 at Galion, Ohio, as successor to Bishop Stanislaus Mickiewicz, Auxiliary to the Archbishop, who had died in 1923.

\* \* \* \* \*

NOTE. Bishop Montgomery Brown in May, 1925 was offered a Bishopric in the Russian Orthodox Church. He had been a Bishop of the Protestant Episcopal Church before his consecration on June 24th, 1925. He was on trial for 'heresy' at the hands of the Protestant Episcopal authorities from 1924 to October, 1925.



# SAINT DUNSTAN'S ABBEY

THE MOTHER COMMUNITY OF THE OLD CATHOLIC  
BENEDICTINES IN NORTH AMERICA

\* \* \* \* \*

This Community, whose Abbot and Chapter exercise a fatherly rule as episcopal heads of the Old Catholic Church in America, is laying the foundation of a social polity of self-supporting industry in which all the useful arts shall be represented. The plan is still in its infancy, but the help of the laity in giving expression to its great ideal will cause its rapid growth in the service of humanity at large. A new meaning will thus be imported into the term 'catholic': a meaning no longer narrowed to the sense of religious opinion, but embracing every activity of civilized men and women in their union for constructive and creative effort towards universal well-being and spiritual contentment. The industrial arts will be practised and developed; science will be taught and applied; and schools for the training of students in all useful learning as well as in the fine arts will be progressively established and co-ordinated in the Benedictine Renaissance which is the ideal of the Brotherhood.

To this end the active help of all men of goodwill in the outer world is invited. The work is only as yet commencing, but the Ideal is formed and must soon take shape. The Abbey of Saint Dunstan at Cos Cob is the Mother-Community from which in time a nation-wide group of similar Houses will be formed. Its doors are already open for those who feel themselves read to enter upon the life of the monastery as postulants. And as soon as may be possible, opportunity will also be provided for the welcoming of all those among the laity in the outer world who would desire retreat or time for rest and meditation in the midst of their secular vocations.

The contribution of personal service whether skilled or unskilled, in connection with the farm or workshops now being instituted at Cos Cob, as well as gifts in kind, or in monies for the maintenance and endowment of the future work of the Order will be accepted with gratitude and applied at once to the most necessary works in contemplation. One of the foremost needs will be the provision of chapel accomodation for the laity, and space for ministration to the visitors and the sick who often come from a distance.

There is also increasing need for the housing of the Brethren seeking admission and this will need attention very urgently from now onwards. The Abbey demesne consists of about 120 acres and is situated about half-way between Greenwich and Stamford on the N.Y. and New Haven Line. Cos Cob is the nearest station.

All letters of a confidential nature should be addressed to the Most Revd. Archbishop Francis, Abbot of St. Dunstan's, Cos Cob, Connecticut. Other correspondence of a formal nature may be sent to The Right Revd. The Prior of Saint Dunstan's. (Monsignor Bond, Vicar-General of the Catholic Church of North America.)

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